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assuring it a broad and deep influence on philosophic and theological thought.

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THE INDIVIDUAL. A Study of Life and Death. By NATHANIEL SOUTHGATE SHALER. New York: Appleton, 1901. Pp. xi + 351. \$1.50.

PROFESSOR SHALER discusses the nature of the individual and of the relations of individuals to each other as viewed from the standpoint of natural science. His book includes in the first place the discussion of a problem—the problem of death. The problem of death is the problem of individuality, for it is the fact of death which makes the race-history a succession of individual lives rather than a continuous stream of existence. What, then, is the meaning and function of death in the process of human evolution? The answer is as follows: Death removes the useless and defective individuals whose multiplication and continued existence would interfere with the further progress of the race. In imposing a predetermined limit upon individual life nature herself removes a difficulty which could not be so easily removed in any other way. The discussion of the problem as such covers, however, only a small part of the book, most of it being taken up with a description of the individual in his various aspects and relations. The author begins with a description of inorganic individuals, *i. e.*, crystals, molecules, and atoms, all of which, he thinks, may be complex in their nature. His treatment of organic individuals (which naturally takes up most of the book) covers such questions as the duration of the individual life, the place of organic life in the universe, the relation of individuals to each other, the relation of parent and child, and the value of old age. His general point of view is that of the organic unity of the race. Though the characteristics observable in individuals vary widely, yet each individual has inherited practically the whole nature of the race; he also transmits his inherited capacities to practically all of the coming race. Accordingly, the individual is not a mere atom of humanity, but the representative of all that is contained in human nature; and the development of the race as a whole is nothing but a more complete development of the qualities contained in each individual. The discussion closes with a chapter on “Immortality,” in which the author holds that science has no positive ground for the denial of immortality, while, on the other hand, the great significance

of the individual man in the natural order "fairly raises the presumption that his place in nature has a meaning that is not to be measured by the length of his life in the body." Looking at the work critically, the main objection to be noted is that the author fails to furnish us with a really clear conception of what constitutes the individual and of what distinguishes him as such from other individuals—a deficiency which is not altogether excused by the assumption of a purely scientific point of view. On the other hand, the simplicity of the style and the many new and original points of view from which the subject is treated make the work as a whole one of unusual attractiveness and interest.

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THE NEW WORLD AND THE NEW THOUGHT. By JAMES THOMPSON BIXBY. New York: T. Whittaker, 1901. Pp. 219. \$1.

THE purpose of the author, who is evidently a theistic evolutionist, as in his previous volume, entitled *Religion and Science as Allies*, is to promote this alliance. He holds that the vastness of the universe, as disclosed by modern science, does not indicate the insignificance of man, but his greatness, since evolution proves that he is "the end and aim of creation"—"the head of the kingdom of life." He claims, in opposition to Huxley, that evolutionary processes, if traced far enough, disclose a moral purpose and tendency; and, in antagonism with Tyndall and Spencer, he claims that God is knowable by man, and that our religious instincts and intuitions are trustworthy.

Evolution being defined as God's method of working, an alliance between evolution and Christianity needs only a correct conception of Christianity, and this, our author believes, is furnished by the higher criticism. Some things said by the author seem to indicate his rejection of the Bible miracles; but he says: "The only miracles which even religion today should know are those wonders . . . that present examples of subtler and deeper laws than we are acquainted with." Since what we call natural laws are only what we know of God's method of working, and since it would be absurd to assume that men have discovered all God's methods, we may be sure that there are such "subtler and deeper laws," with which the Bible miracles may be in perfect harmony. The believer in miracles needs to claim no more.

The style of the author's criticisms of the Old Testament provokes the suspicion that he has not given to it the candid and independent